

ropagation of the Gospel in the EAST:

Being a further
Account of the Progress
Made by some
Missionaries to Tranquebar,
Upon the Coast of
COROMANDEL,
For the Conversion of the
Malabarians;

of the METHODS by them taken, for
the effecting of this great Work; of
the Obstructions they meet with in it; and
of the Proposals which they make, in or-
der to promote it.

TOGETHER WITH
some Observations relating to the *Malabarian Phi-*
losophy and Divinity: And concerning their
Bramans, Pantares, and Poets.

anlated and Extracted from the Original Letters of
the said Missionaries lately arrived: And most hum-
bly Recommended to the Consideration of the most Honour-
able CORPORATION for the Propagation of
the Gospel in Foreign Parts.

P A R T II.

The Second Edition.

LONDON Printed; And are to be Sold by J. Downing in
Bartholomew-Close; and by the German-Bookseller near
Somerset-house in the Strand, 1711.

Dear Mr. [unclear] to my mother

about a child.

Dear Mr. [unclear]

and all the

WANT OF FRENCH

to find myself

13 JULY 1909

also a child of 12

of which I have

not received

any news at all

but I am still the same

as before, though I do not feel

so well as I used to do

but I am still the same

as before, though I do not feel

so well as I used to do

but I am still the same

as before, though I do not feel

so well as I used to do

but I am still the same

as before, though I do not feel

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TO THE R E A D E R.

Whereas God in his infinite Mercy hath been pleased, in these latter Days, to inspire some Souls, with a more than common Vigour, carrying on the Work of Reformation; the happy Effect resulting from thence, speaks loud of glorious and charitable an Enterprise already. Not to mention the noble Effect such Efforts have produced in several Parts of Europe, being obvious to every one that doth not wilfully shut his Eyes against it; one can't but take Notice of that enlarged Charity, which hath mov'd some so far, to go beyond the Borders of Christendom, and scatter some Rays of Christian Knowledge, both upon the Eastern and upon the Western Parts.

It can't be expected, that in a succinct Prefatory Discourse as this is designed to be, I should set out the Usefulness of so generous a Design; much less, that I should go about to give an Account of that great Success wherewith it hath been blessed ready. However, I can't but mention in a few words, what hath been done in the EAST; and what might be further effected, if the Design now in Hand should, under the gracious Influence of our Lord, meet with any favourable Encouragement in the Christian Nations in Europe.

In the Year 1705, the King of Denmark resolved upon sending some Missionaries to Tranquebar, upon the Coast of Coromandel, to attempt the Conversion of the Malabar-Heathens, inhabiting that Country. The University of HAL being applied to for fit Persons, to undertake so hazardous an Enterprize, Two young Divines bred in the said University, were singled out for this Undertaking; who, after having embarked about the latter End of November 1705, arrived at last at Tranquebar in July 1706. What Progress they have made hitherto, what Impediments they have met with in prosecuting their Design together with the singular Providence that attended them, hath been publish'd from their own Letters, for Edification of the English Readers in the Year 1709.

But the Design did not end with those Two Missionaries. They soon perceived how great the Harvest was in those Parts, and how few Hands carry on a Work of so great Importance. Therefore at their earnest Sollicitation, Three more have been sent after them. These arrived at the Cape of Good Hope, in the Month of April 1707, and from thence gave an Account to their Correspondents in Denmark and Germany, of what might be helpful to them for furthering the Design of their Errand to the East. The Knowledge of the Portuguese Language, and a good Number of NEW-TESTAMENTS in this Tongue, are commended to such, as perhaps in Time might follow them, as MEANS highly conducive for propagating the Gospel in the East. But this latter being now very scarce, or sold at least at a very high Rate, a new Impression will be required.

To the Reader.

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reby to answer the Expectation of our Missions. And 'tis hoped, some will be moved to lay charitable a Design to Heart, and thereby to port the Work so happily begun in these Parts. such a Return of a Spiritual Benefit, the Temporal Riches our Europeans have drawn hitherto in the Heathen World, would prove a greater blessing to the Christians themselves, and our most Religion would thereby in some Degree appear in like a City that is set on an Hill, and be seen at a Distance.

Certainly, there is nothing more productive of melt-
Impressions, than the Religion established by
CHRIST. It softens the Heart into most tender Inclinations. It is of a communicative and overflowing Nature; whereas "Wicked Men (to use the Words of a
worthy Writer,*)" are of most narrow and confined Spirits; they are so contracted by the inclosing Particularities of earthly and created things, so imprisoned in a dark Dungeon of Sensuality and Selfishness, so straitned through their carnal Designs and Ends, that they cannot stretch themselves, nor look beyond the Horizon of Time and Sense. Truly, a Soul that is made taker of this divine Amplitude, will expose her to Hazards and Difficulties, to prevent the carnal Ruin of others. And if it makes those that are rooted in it, lay down their Lives for the brethren; then without Doubt, such must be unto Strangers to it, as stick at laying down a little money for those that are in the way to come over to it.

We see how eager those of the Romish Party are, push on their Designs up and down the Heathen

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World,

To the Reader.

World, extending themselves from the East to the West. Nothing is more frequently, or loudly objected by them against us, than the Conversions they have made amongst Heathens both in the East and in the West; and the extreme Readiness and Zeal of their Clergy, to expose themselves in a manner of Perils, both by Sea and by Land, for the long Propagation of the Christian Faith in the Infant World. And it is well known, that some of them boasted, (when they are maintaining theirs to be at Catholick Church) that their Loss in Europe, what they call the Northern Heresy, has been made up to them, by the Accession of such Numbers to their Communion, as within these last Centuries have been added to them, from amongst the Heathen Nations.

I know, what the common Evasion of Protestants in Relation to the Popish Missionaries, is, ANE
“ That they do not act upon a good Principle;”
“ they have no other End in what they undertake,
“ than to promote the Interest of their Party, w
“ at last would prove an undermining, r
“ than advancing of the Gospel of Christ.
as on one Hand, I don’t design at all, to justify
Conduct of the Roman-Catholick Missionaries
(their Method being generally too slight, and n
coming the Gravity of a Missionary of Christ.
So on the other, I can’t see for what Reason, P
testants should not act at all; because they
serve others all irregularly. Certainly, if the
man Missionaries act upon a selfish Foundation,
Protestants ought to act on a more solid One. If
act upon a partial Principle, Protestants ought
act upon a Principle more universal, more favourable
of the Spirit of Christ, more attended with un

Love and Benignity. If the Method of Roman-Catholicks seems too shallow, deadish, and beneficial to us; then Protestants ought to carry it further, and inspire their Converts with the Power of Religion too. If those acquiesce in a pompous, though modest Performance of a ceremonious Worship; then we ought so much the more to preach up an inward and vital Principle, sending forth good Works, as many free and unconstrained Emanations. If to be at the best, inform the Understanding only, we charge the Memory with some partial Sentiments of Religion; we ought not to take up there, such as by a sincere Endeavour to work up the Will likewise into a ready Compliance with the Commands of God. And in fine, do those venture Life and limb, or compass Sea and Land, to make Proselytes to their Party, and all this, by the Influence of HU-ANE Authority; and should not Protestants, under the gracious Influence of GOD himself, carry their undertakings considerably beyond what these are able to do?

What has been done in the East-Indies, on this best. the following Papers will give an Account of. At things cannot be expected from so few Hands, in so small a Compass of Time these Missionaries have been engag'd in this Work. However, thus much may be gathered from the various Oppositions and Difficulties they all along have encounter'd with, their Endeavour is not altogether destitute of the Tide, though perhaps it be but like a Grain of Mustard-Seed as yet, and scatter'd among a mean and contemptible sort of People too. The Work of God begins generally with a low Ebb, and moves on by degrees to its Spring-Tide: And the Religion of Christ still produces the same Effects which it produced

duced at its first appearing in a corrupted World, to set People at Variance against one another, to create Divisions, and to send Fire on Earth.

'Tis true, the Kingdom of Christ may be built, even is to be built, without Noise and Brawls; the Kingdom of Antichrist (on the Ruins whereof spiritual Temple of Christ is to be raised,) will ne
be pulled down, but with rumor and uproar; the g
Enemy of Souls, never wanting, either by open Assa
of Malice, to persecute; or by exquisite Arts of Pol
to disgrace the Promoters of that Religion, which
prove in fine the total Overthrow of all his us
Powers and Dominions. Hence, as so hazardous
Enterprize as the Work of Propagating the Gosp
cannot be carried on so silently, as not to alarm
busy Enemy of Souls into most violent Oppositi
so those that are acquainted with the Nature
Christ's Religion, will be so far from being offe
at such Stirs and Divisions, that they will rather
clude, these to be the unavoidable Consequences
pure Gospel preach'd in an impure & refractory W

Something of what hath been said may be
exemplified in the Conversion of a heathenish Po
Scholar; the Circumstances whereof are briefly
ted in this Narrative; and which deserves so
more our Observation, since it raised so fierce a Str
among the Heathens in Malabar, who undoubt
thought the Young-Man's Wit and Reason to be
sufficient Guard against the Religion of Christ.
this may show, that God is able to reclaim some
of the most refined Wits, who generally are
backward, to submit to the Rules of a crucified Sav



A N
 ccount of the PROGRESS
 O F S O M E
Danish Missionaries,
 Sent to the
 A S T - I N D I E S,
 For the Conversion of the
 H E A T H E N S i n M A L A B A R.

I.

Abstract of a Letter sent to an eminent Divine in Denmark: Dated at Tranquebar in the East-Indies, August the 22d, 1708.

S the Portuguese and Malabarick Language is of an absolute Necessity to such as are upon the Propagation of the Gospel of Christ in these Parts; so my Colleague and I agreed at last, that whilst he was taken up with

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the

Of the Progress of the

the Portuguese, I should apply my self entimeat
to the getting of the Malabarick Tongue, lewif
which I now found a particular Inclination
Under the gracious Assistance of God, I madewe
so considerable Advances, that within am,
Compass of Six Months, I began to person
the Part of a Catechist in this Language. h t
first we spent four Hours a Day in teachin
viz. two Hours in catechizing some Malabari
in their native Tongue, and two in instruc
those that understood the Portuguese: The
of the Day was employ'd about practising th
two Languages, and conversing with Heath
Moors, and Mahometans. But the more
Number of those that came over to Christ
nity increased, the more our Labour increas
also, and our Congregation being now bec
pretty numerous, we went without any Del
about building a Church, for serving the be
our young Christians. Which Design we
complish'd at last, after having pass'd thro
abundance of Difficulties, which the De
raised against it. It cost 250 perdous, and
consecrated August the 14th, 1707. and ca
New-Jerusalem.

From this Day we have constantly preac
in it three Times a Week, both in Malab
and Portuguese. As for my self, (to whose
the learning of the native Language of
Country is fallen,) I have explained hitherto
Articles of the Christian Faith in Six and Th
Sunday's Sermons. These I dictated to a
labarick Amanuensis, and then got them
heart Word by Word. Every Friday I cate
chize both old and young, and on Wednesday

Gospel in the East.

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entirely beat with them the last *Sunday's-Sermon*, but
gues, likewise in an easy, and catechetical Manner :
these plain and *Catechetical Exercises* having
I made much Good to *Heathens* and *Mahometans*, who use to be present in great Num-
bers. My Colleague keeps to the same Method
with the *Portuguese Tongue*; we endeavouring
much as possibly we can, to go hand in hand
together, and with one Spirit to promote the
true Work.

As for the *Order* I observe daily in the Ma-
king the Service of my pastoral Function, and in
the Preparation towards it, it is as follows :
After Morning Prayer, I explain the Heads of
Christians Catechism, from Six to Seven. From Se-
ven to Eight, I repeat my *Malabarick Vocabu-
lary*, and the Phrases gathered in this Lan-
guage. From Eight to Twelve, I am entirely
employ'd about reading such *Malabar Books*, as I
have never read before; a *Malabarick Poet*
Writer being present at the same time to
interpret me. The Poet is to give me a fuller
and right into all the Circumstances of each Story
recorded in the Book, and to clear up the
dark and intricate Passages of their Poems:
the Writer is to take down such Expressions as I am unacquainted with as yet.
Twelve a Clock, I go to Dinner, having
appointed one to read to me all this while out
of the holy Bible. Betwixt One and Two, I
usually rest a little, the excessive Heat in
these Countries not permitting a Man to enter
on serious Business immediately after Din-
ner. The Hours from Two to Three, I spend
catechizing; and then I fall again to read

Of the Progress of the

Malabaritan Books till Five, when we begin Exercise of Piety in our native Tongue, the Edification of the Germans residing he This lasteth till Six ; and from this to Seven, meet for a mutual *Conference*, every one giv an Account of the Management of that parti lar Charge, which is committedto his Trust, of the Difficulties it is attended with. Wh upon we consider, by a joint Concurren of proper *Means*, how to remove every th that may retard the Work, and how to on the whole Matter more and more to the Advantage. When this is over, a *Malabaritan* reads to me out of one of their Books, Eight a Clock ; but then Choice is made such Books only, as are done in a plain familiar way, the Style whereof I endeav to express in my daily Work and Convers on. Hence it has happened, that now and t one Author has been read an hundred Times me, and never laid aside, till I was fully acquai ed with every Word in particular, and its en Coherence with the rest. By this Mean have considerably improved my self in Language. From Eight to Nine, I am at Supp which being done, I enter upon a short Ex mination both with my Children and my about the things happening that Day, and I conclude my Day's Work with singing and praying.

This is a succinct Draught of the Mana ment of my pastoral Function in this pla which however, is interrupted in those D wherein I use to preach ; and besides this, many Visits I receive from the *Malabarians*

Gospel in the East.

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Moors, being unwilling to put away any one
that comes to confer with me on a religious
account. Some of their Poets come now
and then a great way off for this Purpose ;
whose Visits I return, whenever conveniently I
can. But besides this, I make often a Step into the
adjacent Towns and Villages, and take a View of
their Schools, being crowded wherever I come,
with Moors and Malabarians, whom I discourse
about the way to Salvation. I freely confess,
that, notwithstanding this People be led away
a World of Errors and Delusions, they ne-
rtheless give at Times so pertinent Answers
matters of Religion, as perhaps I should
have never thought of before. I remember
that some of our Learned in Europe have
written entire Books about *Methods and Ways of*
Converting Heathens: But well may they write
Methods of converting Heathens, whilst at the
same time they only argue with themselves,
searching both the *Objections* and the *Answers*
from their own Stock. Should they come to
closer Conversation with the Pagans, and
hear their Shifts and Evasions themselves,
they would not find 'em so destitute of Argu-
ments as we imagine, but even able to baffle
new and then one Proof alledged for Chri-
stianity with ten others brought in against it.
It requires an experimental Wisdom to con-
vey a saving Knowledge into their Mind, and to
convince 'em of the Folly of Heathenism, and
the Truth of Christianity. And this Wis-
dom is not to be had in the Barren Schools of
Logic and Metaphysics, but must be learned at
another University, and derived from God.

himself for this Purpose. The best way is, to caug
keep the Mind constantly in that Temper a
Serenity, that the Great God may influence
himself, and qualify it for so important
Work; that so in some degree at least, m
be obtained what the Lord hath promised
his Disciples sent out to preach the Gosp
Matth. X. 19.

The Heathens have Abundance of Subterfuge, whereby they endeavour to vindicate themselves, and to frustrate the Design of a Missionary. If Christians find one Error in the *Doctrine* of the Heathens, these will find in the *Life* and *Conduct* of the Christians. It would be infinitely better, if never any Christian had been among 'em; for then the Mind would be less prepossessed against the Truth of Christianity, the free Reception whereof is now stifled, by many and inveterate Sins and Customs, they have observed all along among Christians. However, the Lord is able to reclaim some, and to break the Chain of these headstrong Evasions, whereby they are restrained from embracing the Gospel of Christ.

The greatest Efforts must be bestowed on the *Education of Children*. In these a solid and lasting Foundation may sooner be laid than in those that are grown old in their heathenish Fancies and Superstitions. For this Reason, we soon after our Arrival here, began to set up a *Charity-School*, which afterwards was followed by another, and are hitherto both managed successfully by the Blessing of God. My Colleague is taken up with a Portuguese School; (where also Danish and German)

(taught) as I am with a *Malabarick One*, being assisted therein by two Ushers. Eight Children are freely boarded and provided with all Necessaries; and we are resolved to maintain all the Children of such Parents as come over to Christianity, that hereby we may in the full Management of these Children times, and give 'em such an Education, is like to produce some good Effects in me. We heartily wish to be supplied with *Malabarick* and *Portuguese* Printing-Press, to save the expensive Charges of getting such Books transcribed, as may serve our End in carrying on this Work. I have hitherto employ'd Six *Malabarick* Writers in my House, which, considering our present Circumstances, will prove too chargeable at last. 'Tis to be observed, those Books which we get from the *Malabar-Heathens* must be entirely transcribed, or else bought up for ready Money, if People will part with them; but such as lay down the Grounds of our holy Religion, and are to be dispersed among the Heathens here, must be carefully printed off for this Design.

I have often sent some *Malabarick* Writers a great way into the Country, in order to buy *Malabarian* Books from the Widows of the deceased Bramans. But there are a great many more of those Books, which being grown very scarce, are not so easily found out. However, I do what I can to get 'em into my hands, and to purchase 'em at any rate, that I may be able to unravel the better, the Mysteries and fundamental Principles of their idolatrous Religion; which in due Time, I

hope to lay open in all its black Colours, and, w
confute it out of their own Writings. A Malabar
on this Account a good store of Books, w
know, will do me much Service. However Ma
my present Design is chiefly bent upon tra
slating the Word of God into the Langua
of the Heathens : And my daily Prayer is, t
the Lord would qualify me for so important
Undertaking, which in Time may establish
Religion of Christ on a firm Foot in these Par
spen

There is a vast Difference betwixt th
and all our *European Languages*; but notwithstanding, I find it expressive enough for utt
ing and explaining therein the Word of Go
tho' at the same time, it will be altogether
impossible to keep close to that Punctuation
Distinction of Verses, which is obvious in
European Translations. The Reason is, t
particular Genius and Idiom, whereby t
Language is distinguished from all the rest
it often happening that a Verse is to be presen
ced in the End, which nevertheless in t
Greek and Hebrew Text, is put in the Beginning
and again, what was in the Beginning, mu
there come in about the End, if you'll ha
the People understand it. Besides this, t
is neither *Comma*, nor *Colon*, nor *Semicolon*,
be met with in the Construction of this Lan
guage; and therefore no Verse can be co
cluded, but where there is a *Full-point* in o
European Languages. If these particular Ru
be neglected, no *Malabar* will be able
pick out the true meaning of the Word
And this is the Reason, that now and the
two or three Verses must be contracted int

and me, when they come to be transfused into
A Malabarick. And in this Work of Translating,
s, when I embark quite alone, there being not
e Man I know of, either among Christians
n tra Heathens here, qualified for lending me
ngua Hand herein, or for doing but one entire
is, the tence without Faults.

tant By this short account, you may learn, Reve-
ligh d Sir, that we don't trifle away our Time,
e Par spend it to no Purpose in these Parts. There-
t th e, as by the gracious Assistance of the Lord,
otwi shall further endeavour to answer the Cha-
utt ster of *Missionaries*; so we hope you will be
f Gu dy to second, on your Side, these Endeavours,
ogeth to contribute what lies in you towards
tion in more Ground among the Heathens
in o re. We were not a little rejoiced when we
s, th re informed, how favourably his Majesty was
y th posed towards this Work, in sending over
e refely a considerable Sum for facilitating our
be p resent Design. But this being unfortunately
in t, and so never came to our Hands, we have
nning t been able hitherto, much to enlarge our re-
, m sions Establishments among the Heathens
l ha ce, &c.

This is an Abstract of the Letter sent by Mr.
s La genbalgh, to the abovesaid Divine, in the
be co ar 1708, being attended with a Parcel of
in o ritings, under the Title of *Bibliotheca Ma-*
r Ru *rica*. This contains Twenty Six Sermons
able each'd in their Church at Tranquebar, call'd
Word *usalem*, and an account of Two Malabarick
d the nitionaries, (compiled for the Use of such as
ed in sign to learn this Language,) which are to fol-
on of hereafter.

Of

Of the first Dictionary, the Missionary him self gives the following Account: It compris above Twenty Thousand Words and Phrases. In one Line the *Malabarick* is set down in its original Character, and in the other is placed the English Pronunciation, and in the Third the German. This Work has kept me employed Two Years, having read over for that Purpose above Two Hundred *Malabarick* Authors, and taken down the most elegant Phrases out of every Book. And because this Language is wonderfully ample and copious, I make still daily Additions to this Dictionary. For rendering the Book compleat as possibly I can, I have not only *Theological*, *Philosophical*, and *Historical* Authors, but likewise those that treat upon *Physicks* and *Oeconomy*. However, I have not been able yet to digest this Book into a regular Order or Method, the Words being mixt together confusedly, and as they happen'd to occur when I was reading. If I should gain Time to go through with it, and to rank every Word under its proper Head, I don't question, but it would prove highly serviceable to all the young Learners of this Language. But this I can't promise to accomplish without the Conveniency of a *Printing-Press*. The Book it self is increased ready to Four Alphabets, and Additions are making every Day.

Besides this Dictionary, exhibiting more *vulgar* Words, and intended for common Benefit of Missionaries, I have collected a *Poetical Dictionary*, taken out of all sorts of Poetical Writers. This Book besides the vast Charge I have been at in collecting

ng it, hath cost me a deal of Toil and La-
r. I have maintained in my House, for the
ce of Four Months, several Poets, being the
atest Masters of this Tongue. The whole
igested into Twelve Parts, and all the Names
duced already to their proper Heads.
The First Part contains the Poetical Deno-
nation of the chief *Idols* of the *Malabarians*,
ry Name pointing out at the same Time the
alities and Transactions of every Idol in
ticular. One Idol has often more than an
ndred Names given it ; and since they have
vast a Multitude of Gods, (besides the 43000
i or great Prophets) 'tis no small Piece of
inity to conn only the bare Names of these
ls: Not to mention the great Deeds and
ploits performed by them in the Fourteen
orlds, where they command. But as for my
ctionary, it relates the Names of the Su-
er Gods only, these being most commonly
ntioned in their poetical Fictions. There
lmost so great a Difference betwixt the *vul-*
and *poetical Malabarick*, as there is betwixt
High-Dutch. For notwithstanding
way of reading be the same, no common
Malabarian can understand the Compositions of
Poets without an Interpreter. And this
the Reason that there are so very few that
able to give a competent Account of the
nciples of their Worship, the religious Books
ng written in so dark and abstruse a Lan-
age as no mean Person is able to dive into.
out besides the Titles of the Gods, the first
is Boart of this Dictionary comprehends also the
names of the Heavens, Planets, and of other
ce-

Celestial Bodies; in the Description wherof Heathens exactly agree with our European Scholars.

The *Second Part* of the *Poetical Dictionary* treats upon *Man*, and his several Ages, & Actions, &c. One King has often Three Names. In like manner do their Hermans and Priests abound in many differing Titles and Denominations.

The *Third Part* sets down the Names of manner of wild and tame Beasts, Birds, &c.

The *Fourth Part* is filled with the Names of Trees, Flowers, &c.

The *Fifth*, with the Words concerning the World, Mountains, Rivers, Towns, &c.

The *Sixth Part* lays down the Names of Victuals, or things eatable; likewise of Minerals, &c.

The *Seventh Part* treats on the several Sorts of Weapons the *Malabar-Gods* have made Use of in their warlike Achievements. Likewise of all manner of Utensils, and Household Stuff, &c.

I freely confess that this Dictionary is of great Use to me in delivering the Word of God to my Congregation; a plain Stile being the fittest for Instruction. However, it is a Task to unlock and to untie all these Mysteries and knotty Difficulties wherewith the *Malabar Poets* are stuffed. And because I am resolved to expose, one time or other, all these heathenish Fopperies in their own and native Ugliness, I found my self oblig'd to venture thus far into these spacious Fields of the *Malabar-Poets*. Besides this, the many Visits I receive from

sets themselves, seem to make it necessary ;
by putting almost every thing they speak, in
poetical Dress, where I must understand at
first what they say, in order to confute the bet-
ter their silly Tales and Stories. Certainly,
these importunate Scribblers have pester'd the
heathen World, with infinite Numbers of
worthless Books. The best is, that there are
but a few that understand them, and these are
generally a great deal wiser than those that
turn up for Poets, and know all their bomba-
ck Fictions to a Nicety.

There are a pretty many of the *Malabarians*
curiously inclined to Christianity ; but hardly
will any of these *poetical Wits* (who think
themselves to be the politer Part of this World,
and raised above the common level) give way
to the plain Truth of the Gospel of Christ ; nay,
instead of submitting to the Dictates of true Reli-
gion, they, out of Pride and Vanity, raise all
manner of frivolous Disputes against it, and by
many philosophical Shifts and Evasions indispose
themselves, and others too, for the Reception
of our most holy Religion.

II.

An Abstract of some Letters writ Ap-
the 20th and 28th, 1709, by one
the last Missionaries, arrived then at
Cape of Good-Hope, in his way
Tranquebar in the East-Indies.

WE have begun on board our Ship to
ply our selves to learn *Portuguese*
Malabarick, these being the Two Langua-
that will enable us to propagate the Gospel
those Parts. I am sorry, we were not pro-
vided at our Departure with some more Books
writ in *Portuguese*, that we might have
more Help, for reading and practising it
times. I have heard from some that were
board of our Ship, and had been heretofore
great Travellers in many *East-India* Countries
that the *Portuguese* is of far greater and more
extensive Use, than even the *Malabarick* Lan-
guage it self; going almost through all the
Parts of the *East*; whereas the *Malabarick*
confined to a certain Tract only.

'Tis pity we have no better Helps in *Germ-*
ny, for learning this Language to Perfection
since it is so *universally* useful for such as may
be appointed in time, to follow us on the same
Design we are engaged in. Those would
ready to enter upon Business as soon as the

the New-Testament in Portuguese. 15

one over. Here at the Cape, we got one New-
testament in the Portuguese Tongue, printed
Amsterdam, in the Year 1681. 4to. which cost
Three Specie-dollars. And another small
Apocryphal treatise, in the same Language, was present-
one at the Cape, containing the *Catechetical Principles* of the
way Christian Religion. We design to apply our
ies. selves entirely to this Language these two
months, which we are like to be still a Ship-
ward, before we reach Tranquebar, in hopes
that in a few Weeks after our Arrival there,
we shall be serviceable to those that are gone
before us.

As for the aforesaid *New-Testament*, you must
know, that it was translated in Batavia, by
the Dutch Ministers there; but the first Im-
ofspel proving very faulty, it was remitted to
t pro Amsterdam, and printed the Second Time, after
the Book was revised. If a Founder and Printer could
have sent over in Time, and readily provided
it with Latin Types, it would effectually, and
without any great delay, further our present
retreat design; for the Portuguese Language being of so
countries a Use, true and practical Christianity
and might be scattered by this Means throughout
the rest of these Eastern Countries.

We have found here abundance of Germans,
many of the *Lutheran Confession*; one
thereof presented me with Sixteen Guilders
Dutch Money, for the promoting of our Design
in the East-Indies. This Gentleman was bred a
Sollar, and had studied at the University of
In the Year 1700, he listed himself into
the Dutch Service, and being arrived at the
as the he settled himself here, and is now in
very

very good Circumstances. He had read ~~he~~ the *Narrative of the Hospital at Hall*, and the wonderful *Footsteps of Providence* attending it and being particularly affected with the Account given in the latter Part, of the Contributions gathered in *Germany*, for the Support of the newly-converted Heathens in *Malabar* he offer'd me the aforesaid Sum to the same Purpose. The Governour here hath entertained me twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a *Specie-Dollar* a Day.

III.

Letters from Copenhague, dated Jun 14th, give an Account, that a Danish East-India Ship was arrived at last Norway, after a very long and tedious Voyage.

Letters that came by this Ship, bring Account, that the Missionaries gain Ground more and more among the Heathens in *Malabar*, and that God had open'd 'em a Door to speak the Mysteries of Christ. They meet with a deal of Opposition, whereby the common Enemy of Souls endeavours to obstr

Work of Reformation in those Parts. However, their Congregation is increased at present to above one Hundred Souls, and they have some Hopes, there would be a considerable Addition in a short Time. They tell us, the *Malabarians* did not only resort from distant Places, to hear the Word preach'd in their own Language, but had also many private Conferences with the Christian Missionaries, upon the Subject of the Salvation of Souls. Mr. Ziegenbalgh, who is one of these Missionaries, and the greatest Proficient in the *Malabarick* Tongue, has sent over several Treatises compiled by himself in that Language. They bear the following Inscriptions, set down by the Author himself: (1) *Twenty Six Sermons* preach'd at our *Jerusalem-Church*, upon all the Articles of the Christian Religion. (2) A Tract of the Examination of such as are to be baptized: (3) A Book of Psalms usually used in our Church. As for the outside of these Books, they are of a quite different Dress than those in *Europe*. There is neither Paper, Leather, neither Ink nor Pen used by them, the Characters being by the Help of Iron, which is impressed on a sort of Leaves of a certain Tree, which is much like a Palm-Tree. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby they are kept together; but they must be unloosed, whenever the Prints of these Characters are to be read.

They give a further Account, that both *Malabarians* and *Moors* did very much frequent their Sermons, but particularly their catechetical

18 Of the Divinity of the Heathens.

cal Exercises. They had many Visits from Poets, and such as were thought learned among the Malabarians, which often came from very distant Places, and put abundance of abstract and intricate Questions, with other disputable Cases to them. Whereby however, the Missionaries took an Opportunity, to intersperse their Answers with good and practical Reflections, in order to fix the Minds of the Heathens on such things wherein the greatest Stress, and the very Substance of Christian Religion lies, and to withdraw them from those nice and less Speculations, they too much run upon.

Some time ago, one of the Missionaries took a Journey to a large Town, called, Nagapattinam, was every where kindly received by the Malabarians. In this Place he made a Stay of Days, and, after having contracted some Acquaintance with some of the leading Men of the Town, he obtained, that a solemn Disputation was to be held on Foot, and held in the Castle there. A great multitude of Bramanes, Pantares and Poets, and the Learned of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from the Morning till one a Clock in the Afternoon. The Missionary began the Act with a short Oration in Malabarick, and then levelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens there. But there was but one that would venture to give an Answer to what the Missionary delivered to them, and he is generally look'd upon as one of the greatest Saints in that Place.

Of the Divinity of the Heathens. 19

After the Disputation was over, the Missionary concluded again with a short *Monitory Oration*, which was answered by one of the eldest *Brahmanes*, who returned Thanks in the Name of the whole Company, expressing withal a great Satisfaction at the kind Invitation offer'd by the Missionary. All this caused a great and Commotion in the whole Town. Soon after, when this Gentleman was come home again, he writ a large Letter to all the *Brahmanes* and *Pantares* then present, and repeated to them in Writing, what before was declared by Word of Mouth, being in good hopes, to see in time a happy Product of the Gospel scattered then among the Heathens in that Place.

Of the *Divinity* and *Philosophy* of the *Malaabarians*, he adds the following Particulars to what has been said already on that Subject, from the first *Collection of Letters*. They have a regular *Language*, which may be reduced to certain Standard or Rules of *Grammar*. Our learned Men in *Europe* have their course of *Philosophical Sciences*, so have the *Malaabarians* too, and treat them in a regular methodical Manner, as well as our Schools in *Europe*. They have a *Written Law*, from whence, as from the Fountain-Head, they deduce all their Theological Deductions and Definitions.

Concerning **GOD**, they'll tell you, they believe but *One* divine Being, which they set up for the original and productive Cause of other things; calling it accordingly *Barabastu*, or the supremest Being of all. This

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God, they say, doth not concern himself mediately about things of little Moment, lying out either in this or in other World but has created some other great Gods as Vice-gerents, by whom all the Worlds, and Creatures therein, are moved and influenced. These Gods, say they, have again their subordinate Gods; of whom every one is said to have his particular Station and Government of things assigned to him: By this *Midling* of Gods, Men are created according to the Order of the supreme Being; and therefore it is but reasonable, they should have *some* kind of Worship allotted to them, not excluding even the very lowest or *Third* Order of Gods, since Men received many Tokens of Kindness from them too. They add, that all inferior sorts of Worship are resolved at last into the sublimest Worship, due to the supreme Being.

They pretend likewise, that wise and understanding Men among 'em, perform their Worship *without Images*; these being design'd, they, for Children only, and the duller sort of People, who know not what Idea's or Representations to frame of these heavenly Beings. They tell ye, that after the supreme Being there are 3300000 Gods, all depending upon the first or primary Substance. They say, there are *Forty Eight Thousand Rishi*, or great Prophets, and an infinite Number of Angels, and other inferior Officers.

The *Genealogy* or gradual Production of the Gods, is also remarkable, and is ranked in this Series: (1) The Being of all Beings,

Of the Divinity of the Heathens. 21

the supreme God created Eternity. (2) Eternity brought forth *Tschiven*. (3) By this *chiwen* the Goddess *Tschaddy* was created. (4) This Goddess *Tschaddy* produced *Putadi*, or elementary and sensitive World. (5) By *adi* the Sound or ringing was framed. (6) The Sound's Offspring was Nature. (7) Nature afterwards begat the great God *Tscharat-wen*, and (8) this again brought forth another great God, call'd *Magefchurn*. (9) From *geschurn* sprung up *Ruddiren* or *Ispuren*; and (10) from *Ruddiren* the great God *Wischtnum*. (11) This again created *Bruma*, which (12) prov'd the productive Principle of the Soul. (13) The Soul created at last the Heaven, or that vast expansion betwixt Heaven and Earth, which takes up the fifth Element, according to the Cabarick Philosophy, or rather, the Reception of the other four Elements. (14) This Heaven begat or created the Air. (15) The Air begat the Fire. (16) The Fire begat the Water, and (17) the Water begat the Earth. As the rest of their Gods and holy Prophets, they furnish out a large and long-linked Roll or Geology, too prolix and tedious to be inserted.

Concerning the *Nature of their Gods*, they only confess, they are subject to various Changes and Mutations, as well as the Creatures themselves, and that each of 'em hath fix'd Term both of Life and Government. After the Expiration of all these set Times, every thing, say they, shall return into the Being of all Beings, and then there shall follow a new Creation. There are great Differences

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ferences among 'em about the *Worship* of the Gods, one Party preferring this, and another Party being more fond of that. They say, in old Times, their Gods frequently appear upon Earth; and of these Apparitions, to coin a World of ridiculous Tales and Stories. They say, there are *Fourteen Worlds*, some superior, and seven inferior Ones, with many huge Seas moving betwixt them. This Notion furnishes their Poets with Abundance of Fictions and Fancies; and whenever they entertain you with an Account of some strange Accidents and Adventures, they only tell you that those Things happened in such and such a World, without thinking themselves obliged to alledge any other Proof for it.

As for the *Creation of Man*, they tell you that *Sixty Thousand Men* were created at first, but that *Thirty Thousand* turned Devils after, and *Thirty Thousand* remained Men, both of 'em being multiplied afterward into infinite Numbers. To the Knowledge of *Image of God*, after which the first Man was created, and of the deplorable Loss ensuing upon it, they are utter Strangers. Their Notion about *Sin* is also very lame and imperfect. They say, it comes from the Constitution of the Body, and from *excessive Eating* and *Drinking*. But their *Bramanes* tell you, that there are no Sinners at all, but the Offspring of the great God *Bruma*; and so think themselves to be pure and sinless all over.

About the *Soul of Man*, they have a Mixture of strange and confused Notions. Some say, that God himself is the Soul;

Of the Divinity of the Heathens. 23

firm it only to be a Part of God : Others say, that God, at the Creation of the World, created also all those Souls that were signed to go into the Bodies of Men. Others again will tell ye, the Soul is begotten by the Parents. Others believe it to be the Product of the five Elements. The most Part think, every one hath two Souls ; a good One, and a bad One. Touching the *Senses* of Man, they maintain there are five inward, and five outward Senses ; whereof they hold the latter to be bad, and the former good and holy. They are generally for the *Transmigration* of the Soul out of one Body into another, in order to her full and perfect Purification. But for such as have all along liv'd a good and holy Life, they tell you, that they are immediately translated to a State of compleat Bliss and Happiness.

Of those that have been defiled by a great many Sins in the World, they hold, that they must wander from one Body into another, and by this means be born over and over again, till they gain a perfect Purification at last, and be admitted to the holy Enjoyment of Company of the Gods. From this Principle they farther infer, that those that have indulged themselves in all Manner of Lewdness and Vanity, are often forced into the very wild and venomous Beasts, or else born again into the World in a very poor and mean Condition : Whereas those that have done a great deal of Good, but without being yet arrived to the pitch of Perfection, are born again, some like Kings, some like great

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Scholars, and some like other topping a
first-rate Men in the World.

I must needs say, that in this vast Multitude of People, hurried about with so many odd and uncouth Notions, I have never yet met with any one *Atheist*; I mean, such an one that had the Boldness to contradict the Existence of a Sovereign Being, and the Truth of a future Life. On the other Hand, I have seen many that will undergo a deal of Pains and Labour, to fit themselves for a better State in the next World. Many will quit all they have; Wife, Children, and Estate, and retire into some Solitude, to do Penance for their former Life. Some will employ themselves entirely about Acts and Offices of Humanity, erecting up and down Abundance of *Charitable Houses*, wherein both indigent Travellers, and other poor People, may find some Rest and Refreshment. There are likewise some spacious Buildings like Cloysters or Colleges to be seen in some Places, wherein often a Thousand poor People are entertained at once.

In the Year 1708, a certain Queen residing not far from *Tranquebar*, departed this Life. I have been told for certain, that she entertain'd to the Number of Ten Thousand *Brahmanes* at free Cost. The same Benefit she confer'd likewise on Abundance of Pilgrims and Travellers, in a particular Building set up for that End, and which is continued by her Daughter to this very Day. And all this they do, in order to prepare themselves for another World, and to please their Gods, of whom their Books inform 'em, that they often ap-

ing a war in the Shape of Beggars, and unexpected-steal in upon People, to see, whether they are diligent in relieving the Wants of the Poor any or Needy. Some of such charitable and yet n-blick-spirited Men, have by their Gods been an open triumphingly, with Soul and Body, to the Regions of the Blessed, as the *Malabari* Historians tell us. And this is another motive that encourages them to such generous ains acts of Love and Charity.

Concerning the State of Happiness after this life, our *Malabarians* inform us of Four Degrees or Mansions, prepared for the better Part of People. The first degree is term'd by themselves, *Tschalogum*, signifying *Paradise*. The second is, *Tschalmibum*, importing a very near Access to the Great God. The third is call'd, *Charubum*. Such as arrive to this degree, are made the very Image of God. The fourth is, *shautschium*, and unites its Inhabitants entirely to the supreme Being. Many, to render themselves worthy of so glorious a State, live a very precise and virtuous Life. Some have far thrown off all manner of idolatrous worship, that they don't so much as come near a *Pagode*. All their Endeavours are en-tirely bent upon the Practice of Virtue and Holiness of Life; nay, all their Discourses are full of nothing, but of Virtue and good Morals. This Sort of Men do not own any Religious Party at all, thinking themselves set above the common Set of Religions used among the Heathens. They are ready at any time, to entertain you with Discourses concerning Virtue and Holiness of Life; but as soon

26 Of their Prejudices against Christians

soon as you touch upon the Article of CHRISTIANITY, and the Difference betwixt theirs, Christ's Religion, they don't seem to like it well, as if you barely talk to them of Virtue and Purity of Life and Manners.

I forgot to tell you, that the abovesaid notion of the *Transmigration* and various Reincarnations of Souls makes one of the strongest Prejudices against the Christian Religion among the *Malabar-Heathens*, and is one of greatest Stratagems of the Devil, whereby he makes many of them think lightly of their horrid Sins and Pollutions. For whilst they don't believe any other Punishment to be inflicted upon the wicked, but these Reincarnations of the Soul, and the being born again and again into the World; they grow at quite familiar with this Fancy about the Troubles of the Soul. Some of 'em have been convinced of the Sottishness of this Notion, and entirely put to a Non-plus; but it is one of the eldest Articles of their Faith, and handed down to them by a long and interrupted Tradition, 'tis hard to remove. This Prejudice so deeply rooted, and so commonly received among 'em.

And because I touch here at the Prejudice of these Heathens against our most holy Religion, I must mention also another, whereby the Work of their Conversion is made very difficult; and this is the *Prerogative* they lay claim to, of a purer and stricter Life, than what we commonly observe among Christians, who much let loose the Reins to Sin and Vanity, and thereby render the Name of that sacred

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religion they outwardly profess, odious to the
or offended Heathens. For though they
the Christians diligently attend their reli-
ous Ordinances and Formalities, and hear
them boast of the only true Church and Way
Worship, rejecting at the same time with
abhorrence, the Religion of the Heathens; yet
it extremely hard, (nay, beyond all hu-
mane Skill and Endeavours) to make them be-
lieve, the *Christian Religion* to be the safest, and
the only true Way to Salvation.

All our Demonstrations about the Excel-
lency and Nobleness of the Christian Consti-
tion, make but a very slight Impression,
hilst they find the Christians generally so
much debauched in their Manners, and so
much given up to Gluttony, Drunkenness,
Frowardness, Cursing, Swearing, Cheating, and
Rozening, notwithstanding all their fair and
deceitious Pretences to true Virtue and Religi-
on. But more particularly are they offended
at that haughty and *Proud Temper*, so obvious
in the Conduct of our Christians here. They
are too apt indeed, to value themselves upon
their own Parts, Wit, and Abilities, and to
abhor and despise the poor Heathens; nay,
call 'em *Dogs*, and other Names, and to
do 'em all the Spight and Malice they are able
to contrive: Yea, some Christians are arriv'd
to such an intolerable Pitch of Haughtiness,
as to be utterly ashamed of the Heathens, even
when they are brought over to Christia-
nity it self; much less will they be induced to
live with them as with *Brethren in Christ*; a
Name

28 Of their Prejudices against Christians

Name so much used and beloved among first Christians in the primitive Days.

Many of the Heathens, it is true, are convinced of the Soundness of the Doctrine all along have proposed to them ; but casting their Eyes, upon the profligate Manners the Christians, they are at a stand, not knowing what to betake themselves to. They suppose that *true Religion* and a *disorderly Conversation* are Things utterly inconsistent and incompatible. And because they see the Christians pursue their wonted Pleasure presently after divine Service ; some of the Heathens have from thence taken up a Notion, as if the Christian Preachers, in their ordinary Sermons did teach their People all those notorious Vices and Debaucheries, and encourage 'em such a dissolute Course of Life.

Now to remove, as much as in us lies, these fierce and headstrong Obstacles, we have endeavoured to give them more Opportunity to hear the Word of God from us oftner ; that so, perhaps they might be induced to take the rather for a Standard of the Christian Religion, than the corrupt Life, and loose Conversation of the so-called Christians, which has leavened their Minds with a World of Prejudices against Christianity it self. But finding our *Jerusalem-Church* of too small a Company we have Thoughts of enlarging it, as soon as possibly we can.

Besides this, we are resolved, to raise another *Church* in a Town not far from hence. This, if brought about, will enable us to scatter the Word of the Gospel among the Heathens.

ens more abundantly. But for the present, are chiefly bent upon *Translating the New-
Stament into Malabarick*; in hopes, that such Work may prove the Foundation of a plen-
al Blessing, if once it may happen to see Light. A *Malabarick and Portuguese Print-
Press*, you know, would be highly ser-
eable for so useful a Work; the transcrib-
g of Books, being attended with almost in-
perable Difficulties.

Our *Charity-School* is now branched out into two, and the Number of Children consider-
y increased. And here we find, *the Begin-
g of a real Reformation must be made*; the old *malabarians* being for the most Part, too fond their long accustomed idolatrous way of
orship.

IV.

Abstract of a Letter sent to a Gentleman at London; Dated at Tranquebar, October 19th, 1709.

A S the Lord hath not left our Labour without a Blessing hitherto on one hand, on the other, the common Enemy of Souls hath not been wanting, to set himself with-
ght and main against it, and to destroy, if
fible, the Work of the Gospel at its first
ap-

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appearing in the heathen World. Three Days ago a *Malabar Poet* was christned by us, not without a great alarm of all the Heathens that inhabit those Parts. He has conversed with us these Three Years past, and during the time receiv'd many a good Conviction about the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of *Malabar-Author*, and in getting a competent Insight into the *Poetry* of the Heathens here. Almost a Quarter of a Year ago, he penn'd a Letter, and directed it to all the Learned in *Germany*, together with 608 *Questions*, treating upon *Divinity* and *Philosophy*, wherein he wanted to have their Determination. I have indeed translated these Questions, but never could be induc'd to believe, this young Man would evet engage in good earnest in the Christian Religion; being too much influenced by the vain Suggestions of his own corrupted Reason, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice. But the Lord hath given a Check to this man's Unbelief; the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduct of a better Master.

We put him at first to the transcribing such Books as we composed in *Malabarick*, for the Benefit of the Heathens; such as the *Gospel* of St. *Marthew*, and a Piece containing the *First Rudiments of the Christian Religion*. By being taken up with so sacred a Work,

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Thought was wrought upon so far, as made him
Heathen give way to the divine Convictions about
Pre-eminence of the Christian Religion be-
tween theirs. Hereupon we employed him daily
on above Hours in teaching in one of our Malaba-
Schools: And it was then, he reduc'd the
Christianity and the *History of Christ* into Malab-
ick-Verse, which he at Night, when our
Business was over, would sing with the Child-
ren in the Balcony of our House. And from
these and the like Transactions, wherewith he
seem'd to be extraordinarily affected, we
gather'd, there was perhaps some good
Impression convey'd into his Mind, which in
time might gain more Strength, and conquer the
opposite Sentiments of his own Reason, where-
as he was so tenacious. We endeavour'd how-
ever, to blow up, by seasonable Instructions,
the tender Spark of Life, that began to break
forth in the midst of a Multitude of strong Pre-
judices.

At last, he unbosomed freely unto us the
interior Recesses of his Mind, which
leads to this Effect: "I have read all along,
the Books both of the Malabarians and Mahometans, leaving none un-
perused that came to my Hands; nay, I
have taught 'em publickly in my School,
though I must now confess at last, I never
found any solid Rest and Satisfaction in
them: On the contrary, I am convinced
they contain nothing but a pack of Lies, and
a huddle of odd and confused Notions. But
after I began to apply my self to the
reading

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" reading of the Christian Books, I met
" deed up and down with Things perplexing
" and puzzling me not a little, though, as for the
" fundamental Principles, I found them in the
" main, so strong and inforcing, that at last
" was oblig'd to yield to the Convictions resulting
" from thence, and to own this to be the
" only true, and saving Religion in the World.
" I have not been easy in the very Nights, nor
" would my Thoughts suffer me to sleep quietly,
" till Things were brought to this pass.
" have for this Purpose got by heart the
" *orthodox* already, and given diligent Attention
" when it was expounded.

Hereupon he asked our further Advice, and we heartily rejoiced at so noble a Conviction which, after having work'd a while without vented it self by such a free and uncom-pelled Confession. We then unfolded unto him the Duty of *Prayer*, of *Repentance*, of a living *Faith*, and of other Points more nearly relating to his present Circumstances. After this, he gave plainer Proofs every Day of *Principle of Grace*, acting within, and quickening him into a full Resolution at last. However all this was followed by a great many Trials that soon after befel him, when the Rumor of his turning Christian came to be spread through the whole Town, and was become a common Subject of Conversation among the Heathens. They begun now to insult him everywhere, and did their utmost to restrain him from venturing too far into Christianity, being a little afraid, he might, by his Example, draw many more after him. His Parents thought

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selves particularly obliged to confine Son to the old Way of Worship ; and this prosecuted a while with much Vigour and Ceness. They shut him up for three days together, and left him without any Visits, to terrify him from the Way he was going in. After this ; his Friends and Relations rush'd in upon him, and because 'twas that one of their heathenish Festivals was celebrated, they would have him to this Country ; but they could not prevail.

He being now every where exposed to the Darts and Menaces of his enraged Countrymen, desired Leave from us, to retire to the Place of Privacy, in a House belonging to a certain Widow of our Congregation. There he would be concealed for two Days, meditate upon the Word of God. But soon was found out by his Parents, who with great Clamour and Violence breaking in upon him, told him plainly, they would dispatch him with Poyson, if he should offer to persist obstinately in the new Religion he was engag'd in; the Mother having a Doze of Poyson, ready prepared for effecting that black and wick-Design. These Threatnings not producing the desired Effect, they both Father and Mother fell down at his Feet, and with most tearful Words, endeavoured now to gain, Offers and Promises, what could not be obtained by Spight and Malice. Home he went with his Parents, whence after a long discourse with them, he returned to us with his Mother, who, with many fair Words entreated us to discharge his Son from the Service of

our House ; to which we replied, we were willing to do it, if the himself did require The Young Man at the same time admonish the Father, not to fight any longer against God ; whereupon the Father quitted him with Indignation, but soon after stirr'd up more than two Hundred *Malabarians*, who surround the young Man at a convenient Hour, drage him into an House, and by force wou'd make him forswear the Christian Religion. He said he was willing to forswear what was bad, but not what was good.

Being once more got out of their Clutch he would venture no more among the Hethens afterwards ; but most earnestly desired us to baptize him with all convenient Speed because he feared the chiefeſt of the *Malabarians* might combine againſt him, and him him, if ever they could, from receiving Benefit. When we ſaw his earnest Desire ter this Ordinance, and conſidering the Necessity of going about it without any Delays, we fix'd a Day for this Purpose. But the Poet would by no meaſts have the Baptiſmal Act performed privately : On the contrary, he offered to write a Letter to some his Friends, and therein openly to declare that at a regular End, but the Conviction of the TRUTH it ſelf, had brought him into the Religion of Christ. Nor sooner did we Relations receive that Letter, but as they go to the Governor, humbly intreat him, to interpoſe his Authority, and thereby to forbide the Reception of this young Malabarian into the Christian Communion.

ster, the whole enraged Crue writ a Letter to the Governour, declaring that, in Case he did not restrain the Missionaries from their present Design, they would all quit the Country, and have no more Dealings with the Company.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: *He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why we could not bear Affliction and Reproaches, which Christ himself and the Apostles had undergone so cheerfully in their Days.* At which Readiness, we did not a little rejoice, and after we had conferred together about it, baptized him the 6th of October last.

No sooner was this over, but a threatening Letter was sent to the Governour by some of the young Man's Friends living in the County, requiring to deliver up the Poet into their Hands, and thereby to avoid further Mischief betimes. The Poet himself had a Letter sent him by one of the most eminent Blacks, wherein they on one Hand, promised to make him a Governour of a whole Country, and swear obedience to him in the Presence of the *Brahans*, if he would return to his former Religion; but on the other, threatened to burn him, if he did reject so splendid an Offer as this. Our Governour soon after received a second Letter from another of their leading Men, importuning, he would shut up all the Avenues of the town, unless he made the Poet return becomes to his Duty. However, our Governour

36 Of the Conversion of a Poet.

promised us, to return a smart Answer to these threatening Heathens, in order to allay, if possible, the furious Commotion that put 'em upon such busie Contrivances.

The Poet, under these Difficulties, addressed himself to the Governour, and implored the Protection of the Christians, against the Attempts of his enraged Friends and Relations. He told him, that he was not the first of the *Malabarians* that embraced the Christian Religion, but that many before him, and even some of the first Rank, were gone over to the *Catholicks*, and yet never suffer'd such cruel Mockings and Insults he on all Sides was now expos'd to.

Upon the whole, you see, Sir, that little Good will be done among the Heathens, except one be armed with an unshaken Firmness of Mind, in order to bear the Affliction which generally has attended the Work of Reformation in ages. 'Tis true, much more might be effected if Christians, and particularly those that sit at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Souls, than what is commonly observed among them.

I was not a little affected when I read, that some of the *English* Nation were earnestly disposed towards promoting the Cause of Christ among the Heathens in the *West-India*. I wish they would shew the same Kindness to the poor benighted Nations in the *East*, and by sending over some able Men, attempt the Work of Reformation in these Parts also.

Great

Great is the Harvest here, but few Labourers.
I hope, the Lord will, in his time, bring Multi-
tudes from among the Heathens to his Church,
and polish 'em like so many Stones, for the spiritu-
al Structure of his most holy and living Temple.

V.

An Abstract of a Letter writ to a Professor of Divinity, at the University of Hall; dated at Madras in the East-Indies, January the 16th, 1710.

WE have told you formerly in one of our Letters, that we were about addressing our selves by Letters to King Tanjour, in order to obtain Liberty, for travelling freely in his Dominions, and preaching the Gospel to such of the Heathens, as were willing to receive it. But this Design hath been since laid aside, we being informed, that no such Address will be receiv'd by that King, except it be accompanied with great Gifts and Presents, which we are not able to offer him at present. After this Disappointment here, it was resolved in one of our Conferences, that we should take a Journey to this Place, call'd Madras; to see, whether by the Way, and in this Town, any Access might be gained to

the Heathens, in order to give 'em a *Taste* of the Principles of Christianity.

We enter'd accordingly upon our Journey, Jan. 7th, 1710, some going on Horseback, and some in a *Palanquin*. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could; which I promised to do, having before publickly declared in a Sermon, the Reason that induced me to such a Journey.

Last New-years-day, I writ a pretty long Letter to the Heathens in *Malabar*, laying down therein the most proper *MEANS*, for their real Conversion to God, and inviting them, to espouse the Interest of their own Souls, since it was brought them so near Home. Of this Letter, I got abundance of Copies transcribed with all convenient speed, and dispersed 'em among the Heathens in my Way hither. The same I did with the Gospel of St. *Matthew*, and another small Treatise, containing the *First Principles of Christianity*, presenting it to such of their *Bramanes*, as accidentally came in my Way. I hardly passed an Hour, without talking to the Heathens, there being an Opportunity presented me, almost in every Place touched at. We have past several large and populous Towns, and now and then, taken up our Lodging with the *Bramanes* themselves, who entertained us kindly, and with great Attention, hearkened to such Things, as we offer'd to their Consideration. I have taken

This you will see, that I am down
on being odidgim above A two and
all

own all their Names, and think to settle a correspondence with them. In King Tanjour's Dominions, we have been detained; the bare Custom or Toll they being made us pay, amounting to almost *Thirty Rix-dars*: But all these Charges fell off, as soon as to quite enter'd the Territories of the great *Mogol*, being every where let freely pass, without any before, charge or Custom at all.

Reason Tranquebar is distant from *Madras*, about *sixty six German Miles*, which we have finished *Ten Days*. We have been in many Dangers, therein are at last, under the Protection of God, our real arrived safely in these Parts.

In one of my next Letters, I'll give you a more perfect and punctual Account of such things as happen'd to me, during my Journey among the Heathens. I had for this Purpose taken with me a *Malabarick Amanuensis*, who writes down in a Journal, all such Passages as he thought worthy to be taken Notice of. This Day at Twelve a Clock, we came to this town, and were hardly enter'd the Gate, when the Governour sending for us, entertained us to Dinner.

This Place, I think, is after *Baravia*, one of the largest Towns in the *East-Indies*; and, I hope, will afford me an Opportunity for scattering the Seed of the Word among the Heathens here. I design to make a Month's stay here for this Purpose. I touch'd to Day at *Thomas's* by the Way, but being in haste, could not take any exact View of that Place. After a Day or two, I design to return thither, in order to see the famous Mountain of St. Tho-

mas, but chiefly to confer with the so called *Thomas-Christians*, and to make an Enquiry into the Truth of the Stories, that go about concerning them. At *Badutscheri* I have got some intelligence about the State of Religion there it being the chief Seat of the *French Missions* in these Parts. But the *English Fleet* being ready to sail, I hasten to a Conclusion, maining, &c.

B.

VI.

An Abstract of another Letter, sent from Madras to a Minister at Berlin; dated Jan. 17th, 1710.

THE 7th Day of January, I began my Journey from *Tranquebar* to *Madras*, which Places are Thirty six German Miles distant one from the other. I had in my Company one Merchant, Four and Twenty *Malabarians*, Six Soldiers, Ten *Palanquin-Carriers*, Five other Men that carried our Victuals, one *Malabar Amanuensis*, and one Servant to brew our Drink, and to dress our Victuals at Night, and one Ostler. One while I was on Horseback and another while I was carried in a *Palanquin*.

The First Day we marched *Four Miles*, through several Towns and Villages. The most Part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation from me. The next Night we lodg'd in a large Town call'd, *Tschigari*, containing about Sixty *Pagods*. Here I left one of the Letters, which I had lately composed, to encourage the Heathens to embrace the Christian Religion, being directed to all the *Malabarian Pagans* for that Purpose.

B. The next Day we travelled again *Four Miles*, and then took our Leave of King *Tan-pur's Country*, which had cost us very dear, and enter'd the Dominions of the great *Mogol*, which we were suffered to pass, without paying any Toll or Custom at all. We came then to a spacious Town, named, *Tschilambam*, where I left another Copy of the above-aid Letter, it being contrived, by way of a small Treatise or Pocket-Book. At Night, we came to a Town called, *Porta Nova*, and in *Malabarick*, *Pirenki Potei*. Here I had several good Opportunities offered me, to declare the Gospel of Christ to the Heathens and Moors.

The Third Day, we came in our Way to an English Town, whose Name is *Kudelur*, and from thence to *Fort St. David's*, where we lodg'd, being received with a great deal of Kindness, by all the *English* that are settled here. We stayed there the Fourth Day, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the *Malabarians*; and at Night going to one of their *Pagods*, I was

was quickly crowded by Hundreds of *Malabarians*; and at last, invited to one of the Houses, where there was a grave Assembly of *Bramanes*, being Men of Note and Reputation among 'em, and with them I argued about Points of Divinity, till it was very late Night. At their Desire, I gave them one of the said Letters, and the Principles of Christianity; and having registered their Names, promised to fix a Correspondence with them.

The Fifth Day, we touch'd *Budutscheri*, French Town, and the chief Seat of their Missionaries here in the East-Indies. Their Malabarick-Church, is a little bigger than our *Jerusalem* at Tranquebar; but our Malabarick Charity-School is now far more numerous than their

The Sixth Day, we passed through large Forests and Wildernesses, where I preach the Gospel of Christ to the Inhabitants of Woods and Forests. At Night, we took our Lodging in the open Fields, in a resting House. After Supper, a Serpent made up our Quarters, but being betimes discovered by our Guard, was killed immediately. In Town lying near this Place, the Name where is *Konfchumeri*, I left another of the aforesaid Malabarick Letters. This Day we put in again at a small resting House in the Fields, where I met Two *Pantares*, and discoursed them about the way to Happiness, as I did all those whom I met with accidentally upon the Road.

The Eighth Day, we marched through abundance of Villages, and reached *Sadras Panam*, a fine populous Town, where the Dutch have a Factory. After I had taken a View

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Town, a great many both Heathens and Pro-Catholick Christians, came to hear what I had to deliver unto them. With these I spent Three Hours, declaring unto them the Word of the Gospel, and leaving one of the Abarick Letters in their Hands. About Night we entered a Desert again, and were kindly entertained by some Bramanes, whom I happily met with there. I ask'd them many Questions, about the State of their Religion, who having given me a good Insight into Grounds thereof, proposed again some Questions to me about the Nature of the Christian Religion; which I answered. And then giving one of the Treatises, containing the Principles of Christianity, into their Hands, I intended to correspond with them for the future. On the Ninth Day, we passed again through several Towns and Villages, and lodged at Night, in a retired Place among the Bramanes, who seemed to be affected with what I told 'em of the Manner of the World.

On the Tenth Day, we touch'd at St. Thomas, a small spacious Town, and arrived at last at Madras, after Twelve a Clock, where we were received very kindly, and call'd to the Governor's House to dine there.

Madras is a large and populous Town, and deserves, advantageously situate for spreading Christianity among the Heathens in those parts, if the English, who command here, would second our Endeavours, or join with us in propagating the Gospel in the East. I found here a Letter, writ by Mr. Boehm at Lenore, where he gives us some Hopes, that perhaps the English

English might in Time be prevailed upon, engage with us in so promising and worth Design; and for this Reason, I have also tracted an Acquaintance with some of that nation residing here. I have waited on one their Ministers, who was glad of my Arriv and offered me a Lodging in his own Ho during my Stay in this Town.

The *Malabarick* Translation of the *New-
testament*, which hitherto has been one of
Labours, is now a little interrupted by
Journey. I wish mv Friends in *Germa*
would settle a Correspondence by the way
England, as well as *Denmark*. We have bou
a Garden, near a very populous Place, desi
ed for a *Charity-School*, and a Building was
gun to be raised, just before my Depart
from *Tranquebar*.

VII.

*An Abstract of a Letter, sent to a Fri
at London ; dated Madras, Jan. 17*

1710.

IN the Month of *October* last, I receiv
Letter from Mr. *Ludolph*, importing, th
Box with Books, was sent by you from *Lo*
for our Use ; and besides, that a Sum of *T*
Pounds were to be paid us here, for promot
the Work of *Propagating the Gospel* among
Heathens in *Malabar*. We sent two Me
gers from *Tranquebar* for those things ; but

g not thought convenient, to convey them
s after that manner, they have been safely
t till now. The Box hath been delivered to
immediately after my Arrival, wherein I
nd your Letter, and two *Broad Pieces*, sent
encouraging the Design we are engaged in.
The Lord be praised, for this unexpected
port come from *England*, and for that he
n stirred up here and there, some publick-
ited Souls, to favour the Work, in spight
all the Opposition we have all along met
n. This makes me hope, that the Lord, in
Time, by these joint Endeavours, will re-
ve such Obstacles as still lie in our Way,
seem to stifle the Progress of the Gospel
these Parts.

Your Letter hath given me no small Encou-
rement, and I am sending it now to my
low-labourers for their mutual Satisfaction.
am about receiving the aforesaid Twenty
ands, which I have designed, as a seasonable
upply for raising another *Charity-School*, to be
de up of *Malabar-Children*. The Founda-
n to this Building was laid, just before I
out from *Tranquebar*.

Our new-planted Congregation at *Tranquebar*,
increasing, under the gracious Influence of
d, though in its very Infancy surrounded
with various Oppositions and Persecutions, as
common Attendants of the Gospel of Christ.
whole Congregation, both of those that
actually *baptized*, and of the *Catechumens*,
those that are as yet instructed in the Prin-
ciples of Christianity, is encreased to about
Hundred and Sixty Persons. Our *Malaba-*
rick

rick School is in a very good Forward
and provided with an able Master, who,
fore his Conversion to Christianity, was
of the most famous Poets and School-Ma-
among the *Malabarians* at *Tranquebar*.
Conversion to Christianity, caused a great
alarm among the Heathens, who never ex-
cted any such thing; but now all is quiet aga-

We have begun to set up some *Manufactu-*
which we hope, may prove in time bene-
to the *Main Work* we are carrying on. If
were more powerfully supported by our So-
riors, I don't question, but Hundreds of He-
thens would have been initiated into Chris-
tinity by this Time. But such Supports being wa-
ing, we endeavour the more, to bring those
that are entred the Lists of Christianity, to
more solid and experimental Taste of
most holy Religion.

But above all things, I must tell you, what taketh me most, is the *Education*
the Malabar-Children here: They are of a go-
and promising Temper, and being not yet pos-
sessed with so many headstrong Prejudi-
against Christianity, they are the soon-
wrought upon and mollified into a Sense of
Fear of God. Certainly we look upon
Youth as a Stock or *Nursery*, from whence
time plentiful Supplies may be drawn for
riching our *Malabarick* Church with such Mem-
bers, as may prove a Glory and Ornament
the Christian Religion. 'Tis true, there
but a few of the grown Heathens that
willing to be baptized in the Name of Chri-
and yet there is always a Concourse and C

Tranquebar to Madras. 47

ence of People attending our Sermons, and other Parts of divine Service: and many undoubtedly return with strong Convictions left on their Minds. All this gives me a fair prospect of getting a larger Door set open to the Word in time.

I have been all along taken up with Translating the New-Testament into Malabarick, the four Gospels being almost finish'd by this Time. Beside this, I have composed some other Pieces of Divinity, to be dispers'd among the Heathens. At the Entrance of this Year, I writ by way of Letter, a sort of a General Invitation to all the Malabar-Heathens, and laid down therein the most substantial Points of the Christian Religion. Many Copies both of this Letter, and of some of the Gospels lately translated, have been given way to the Heathens. I have passed through abundance of populous Towns and Villages in my way hither, and every where declared the gospel of Christ to the Heathens I met with. I have been at Fort St. David, where I had the honour to acquaint the Governour, and the whole English Council, with the Design we were engag'd in. I must needs tell you, that the English Nation here hath shew'd me a great deal of Love and Civility, and express'd at the same time no small Satisfaction, that some were sent at last on so Christian an Errand as this. And who would so far put off all Bowels, as not to be lively affected with the Approach of the Light of the Gospel to such dark Corners as these are; and not to bid a kind Welcome to the first Dawnings of the glorious Day of the holy

holy Gospel shining forth on these poor benighted Infidels?

In our way hither, we lodg'd several times with *Bamares*, who entertained us kindly and with great Application hearken'd to what we delivered to them about the *Means of Salvation*. Yesterday I arrived here at last and was received with many Expressions of Kindness, both by the Governour and other Gentlemen settled here; and I design now to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. Certainly, this is a Town which might prove exceeding helpful towards establishing the Christian Religion among the Heathens in these Tracts; if the *English*, who command here, would join with us in the same Design, intended for the common Good, and Welfare of the *Pagan* World. At this rate we should be enabled to erect *Malabarick* Church here, and form other proper Methods for Propagating the *Gospel* among *Infidels*. What a signal Blessing would this prove to the whole *East-India COMPANY*, if they might be induced to concern themselves about the Spiritual Good of the Heathens, whilst they reap part of the *Temporal Riches* of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we should like it as well, if they would please'd to send some of their own Countrymen so worthy and promising an Errand. We shall be ready at any time, to put 'em in the way of learning the Language with all convenient Speed; likewise to fix a regular Correspondence.

ndence with them, and by mutual Assistance, and combined Endeavours, go on with them the Work of Reformation among the Heavens.

But then such Persons must be pitch'd upon with a generous Resignation, are ready to secrete themselves entirely to the Service of these poor deluded *Pagans*. For those that the Ministrion of spiritual things are hurried on by some base and sinister *By-ends*, come over only, to gather up some fine Rarities of the Heathen World, or to purchase a few certain Riches, and so to turn half Merchants west; these, I say, will do no great Feats among the *Eastern Nations*, who commonly estimate the Christian Religion by the Life and aspect shining in its Professors.

Certainly, if Christian Princes and States would but lay to Heart the present State of the Heathens in these Parts, great things might be attempted, and, under the gracious Influence of the Lord, happily brought about in this future of Time. There is Store of *Promises* divine Writ, tending to a more universal play of the Gospel of Christ; and these must laid hold on as the true *Basis* and Ground-work of all our Endeavours in this Cause. The *Protestant-Catholic* Missionaries have made a wonderful Progress, and continue to over-run the Country. But since their chief Design is, to make Proselytes to a Party only, such Souls fall under their Management, are left in the most Darkness and Ignorance, without receiving the least Tincture of real inward Piety and true Conversion. At this rate, they go astray

astray like lost Sheep, and remain altogether
Strangers to the grand Mysteries of Salvation.
Nor do their Priests take the least Pains to train
them up to a competent Knowledge of divine
things; but suppose, they have sufficiently an-
swered the Character of a *Missionary*, whenever
the poor Heathens have learnt to perform some
external and customary Formalities of the
Church of *Rome*. And after this Manner the
convert Numbers of *Pagans* in a little Time
and with less Pains and Labour.

The Lord, I hope, will keep us free from
such base and *mercenary Ends*, (as are apt
intrude upon the best contrived Projects) and
entirely fix our Eye on the *MAIN SCOM*
viz. *The Conversion of Souls from Darknes*
Light, as the Word of God requires. Your
Endeavours to promote so laudable a Design
in the *English Nation*, and recommend it to
the Well-wishers of the Cause of Christ, will
prove a Blessing to you in the Day of Retribu-
tion. We hope that not only *England*, but *Hu-*
land also, *Germany*, *Denmark*, *Sweedland*, and other
Nations, will come in at last, and join their En-
deavours in so good and glorious a Work; and
we shall be willing to settle a Correspondence
for that Purpose with the more publick-spirited
Persons of these Nations. Be pleased to remem-
ber us and our Concerns in your Prayers. Your
Letters may, at the Return of the *English Fleet*,
be left with the *English Ministers* here, or some
other Persons whom Mr. *H.* will be ready to
commend for that Purpose. We shall then have
any thing safely conveyed to us to *Tranquebar*.
Fort St. David is Twelve German Miles off from

Tranquebar, and Fort St. George, or Madras, where I write this Letter, is Thirty Six Miles ; from whence we can have things transmitted to us almost every Week. I remain, &c.

VIII.

An Abstract of a Letter, sent to a Professor at the University of Hall ; dated at Tranquebar, Jan. 6th, 1710.

In the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country ; and the Scarcity being so great, abundance of *Malabarians* died for want of Necessaries, and others were forced to sell themselves for Slaves in that Extremity. The Portuguese Church here, being very large and populous, took hold of this Opportunity, and bought a great many of these poor People for Slaves, one being sold from Twenty to Forty *Fano*, or from Eight to Sixteen Shillings English. When they had bought up the Number of *Fourscore* Heads, the *Pater Vicarius* appointed a solemn Day, for administering the *Baptismal Act* to all these Souls at once. At the set Day, they went altogether in one Body or Procession, being accompanied by some who beat the *Malabar-Drums*, and others who play'd on the Flute ; these being the usual Instruments the Heathens make use of both at

52 Of the Method of the Papists

their idolatrous Worship in the common *Pagoda*,
and in their publick Processions, when they carry
their Idols about, as they use to do upon some Day
set apart for that Purpose. There were likewise
some Standards attending the Procession, to give
the greater Lustre to so solemn an Act and
Formality.

The whole Pageantry being thus mustered up,
the *Sacrament of Baptism* was ministred to these
ignorant Wretches, without so much as asking
them one Question about the Substance of these
Transactions; and being thus sprinkled one after
another, they were led back in the same pompous
Manner; the aforesaid reverend *Father*, ordering
abundance of *Cass*, (a very small Coin, Eight
whereof make one *Fano*) to be thrown among the
People as they went home. And these sorry
Performances, whereby they make daily Additions
to the Church of *Rome*, are extolled by them
as extraordinary Acts of Devotion, and their
Church set out, as the most flourishing of all others.

How their *Missionaries* carry on this Work in
other Parts of the *East*, I cannot tell yet; but if
they don't manage it with greater Wisdom and
Application, than what we see here; all the Ac-
cessions they gain to support their Party, will
prove at last but sorry Ornaments to a Church
that pretends to so many Prerogatives above o-
thers. At least we may learn by this Instance,
what to think of the high Boasts, wherewith
some *Popish* Missionaries have stuffed their Books,
telling us, that they have converted *Thousands*
within the Compass of one Year; which sort of
Conversion, is undoubtedly much of the same

Stamp,

amp, as that which we have seen performed
ere.

Some of these *Roman-Catholick* Converts have
een with us. After some Discourse with them,
e found they did not know so much as one
Word of the *Lord's-Prayer*. Some Weeks ago a
raman desired, that he might lodge with us
r some time: We did not know, whether he was
ncerely disposed to be instructed in the Princi-
les of Christianity; or whether perhaps he
ight be an Emissary, sent to get Intelligence
bout our Life and Conduct. But after having
iscoursed him a while, he confessed at last, he
ad been baptized Five Years ago by the *Roman-*
catholicks, and so supposed, he was now become
Member of the true Church already, though
t the same time, all that he knew of the Chri-
ian Religion was, that one Time he was *sprin-*
led with Water, and thereby made a Christian.
He carried still about him the usual *Badge*,
hereby these ignorant Priests use to distinguish
hemselfs from the common People, which is
little heathenish *Idolet* fastened before their
reast. He also still anointed, after the Way
of the heathenish Priests, his Breast and Fore-
head, with an Ointment, made of Ashes and
Cow-dung, and other filthy Ingredients. This
s the Effect, the Method of converting Hea-
thens, observed by the *Popish* Missionaries, pro-
ueceth in these Countries.

IX.

A Scheme containing the whole Management of the Malabar-Children Tranquebar; sent over with the English Fleet, and dated October 19th, 1709.

In the Forenoon, from Six to Seven,

ON E of the Missionaries says Prayers with the Children and the Catechumens in Malabarick, and then expounds to them a Part of the Catechism.

The same is practised in the Portuguese School the Ushers that assist in this School being present at the same Time.

From Seven to Nine

Are the ordinary School-Hours. One of the Malabarick-Masters reads to them a Chapter out of the Malabarick New-Testament. After this the Children are taught the Fundamental Principles of the Christian Religion done into Malabarick for their Use. It touches all the Articles of the Christian Religion. The Children learn the Places of Scripture by Heart, each of 'em having a Book of their own ready at Hand for this Purpose.

The same Method is observed in the Portuguese School, with this Addition only, that

some

the Management of their Schools. 55

the Danish Children, resorting to this School, taught their Catechism in Danish. Part of this time is also employed with such men as are to be prepared for receiving the sacrament of Baptism.

Likewise some Boys are put to Knitting; which is done in Cotton.

After Eight a Clock, all such as belong to House, have a little Panjar given 'em for akfast. We have lately bought a spacious use both for our School and Dwelling-place. Number of those that are freely maintained and lodged therein, are encreased to y four. In the Malabarick School are taught eny Five Children, having Three Malabar Masters set over them, that have embraced be- e the Christian Religion. The Portuguese ool is made up of Sixteen Children, and Two Masters to manage it. Besides this, maintain Seven Kanakappel, or Malabariters, to transcribe such Books as are re- red for carrying on the whole Design both in Church and Schools.)

From Nine to Eleven,

The Malabar-Children continue their Schoolours. 'Tis concluded with the Repetition of part of the Catechism.

In the Portuguese School, some Children are taught to spell, to read, &c. Some learn by heart some Scripture-places out of the New- tament.

Some Catechumens, being Boys or Men, are trusted in the Knowledge of Christian Faith Practice.

The

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The Women and Girls are employed about Knitting.

From Eleven to Twelve,

All the Children in both Schools go to Dinner, together with such Catechumens as are poor and indigent, or otherwise unable to maintain themselves. Those that are in the way of coming over to Christianity, and are for that Reason, by their cruel Friends and Relations deprived of all Necessaries, receive 15 Cents Piece. The same is allowed 'em also for Supper.

From Twelve to One,

Our Children have a resting Hour. From the One to Two, they learn to write in the Sand, according to the Custom of this Country. But such of the Children as are better Proficients in writing, are used to handle the Iron Tools in order to fit their Hand for printing on a certain sort of Leaves, such Copies as are laid before them.

In this Hour, the Portuguese Children are taken up with Knitting; and some of the Catechumens are employed about domestick Business.

From Two to Three,

The Malabar-Children are applied to reading and to write Letters.

The Portuguese Children say their Catechism and the smaller ones learn to spell, read, &c.

Some time is spent with instructing the Slaves in Christian Knowledge. They are taught distinctly by themselves.

Some of the Catechumens being Men or Boys are put to the knitting Business. When they have done, the Women and Girls come in about three a Clock.

School
oyed at
the Management of their Schools. 57

From Three to Five.

In the first of these Hours, the *Malabar-Chil-*
are applied to *Arithmetick*. In the other
go to *Reading*, they *read, write, and learn to understand*
as are *Poems*: But then such *Poems* are chosen for this
to make, as contain the *History of the Bible*; or
he way it on some other religious Subject.
e for in the *Portuguese School*, the bigger Boys cast
Relations, and the smaller ones *read, spell, &c.*
e 15 Cap. Some time is allowed again to the Instruction
or Supply the *Slaves*.

From Five to Six,

Mr. The *Malabarick Missionary*, hath all the *Mala-*
Sand, *Black Youth*, together with all the *Catechumens*,
ntry. Here him, and goes over with them a practical
Proficie of the *Christian Religion*; and thus con-
Iron To les the ordinary Lessons of the Day.
g on at The same is done by the *Portuguese Missionary*,
re laid in the *Portuguese School*, where now are present
chumens, *Children*, and *Slaves*.

From Six to Seven,

The *Malabarick Master*, for his own and the
dren Recreation, retires with these to the
ds of the House-top. Here he entertains 'em
d to m some agreeable, and at the same time use-
Histories, about things natural, &c. Or he
Catechil s 'em an Account of the Heavens, and of
ead, &c. celestial Bodies, &c. Now and then he sings
g the Sl in them some *Hymns* in their own Language,
taught at other times he makes the Children re-
use what they have learnt that Day, &c.
en or Bo The *Portuguese Masters* do the same with the
When th company of Children committed to their Trust.
ne in ab Besides this, there is *Four Times a Week an*
Exercise of Piety kept by the Four Missionaries
in

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in this Hour. 'Tis done in the *German* guage, a Chapter being read and practically plied, and every thing concluded with a hearty Prayer, wherein the whole concern, relating to the Conversion of the Heathens, is most earnestly committed to divine Providence, and the Lord implored to bless his Majesty the King of Denmark, under whose auspicious Protection the present Attempt made towards the Conversion of the Heathens, hath not been without all Success. We commend also to the Lord, in this solemn Exercise of Piety, all that have been, and are still any ways helpful towards establishing this Work on a firm solid Foundation.

We have also two *Conferences* a Week, where we meet on purpose to confer about things relating to the better Management of our Mission hither. 'Tis from *Six* to *Seven*, on those Days we are not engaged in the aforesaid Exercise of Piety.

From Seven to Eight,

Both *Catechumens*, and *Children* eat their Supper, one or more Masters, being present, during that Time, read to them a Chapter of the *New-Testament*. After Supper, they say their Prayers, and about *Nine*, they lay themselves down on their Mats.

Besides these Circumstances relating to the Day's Work in particular, I would have you observe:

I. That there is every *Monday*, a General Examination in the *Malabarick Tongue*, from *Five* to *Six* in the Afternoon. Here present, (1) Those that belong to our

gregation; (2) Such of the *Malabarians* as converted by *Roman Catholicks*, and thereby reduced to Straights and Poverty. These bring their Bread up and down, give us importunate Visits for getting some Relief. How to manage Things to the Good of Peoples as much as possibly we can, and thereby to answer the *Main Scope* of our Mission, we have order'd the *Roman-Catholick-Converts* to be present at this Hour; that so at least they may receive some good Instructions tending to the salvation of their Souls. After this, the rest of our own Congregation receive a Supply; some one, some two, some more *Fano* a week, according to their Necessity, and the goodness of their Families. The *Roman-Catholicks* have likewise some *Cass* given 'em, according as our Circumstances will allow.

I. The Members of our Congregation are present every Day at the usual Hours of Prayer and Catechizing; which is from Six to Seven in the Morning, and from Five to Six in the Evening.

II. Both the *Malabarick* and *Portuguese* Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other Business will permit 'em. The *Malabarick* Master must in the mean while not absent himself, but by giving diligent Attendance, to the Method used by the Missionaries in their Applications to the Children, inure himself to a plain and easy way of Teaching.

IV. Every Saturday, the whole Company of Boys is permitted to repair a little way out

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out of the Town, where they wash themselves in a Pond all over their Bodies. This is the Custom of the Country. After this they go and visit their Parents.

V. We endeavour to spend the whole Lord's-Day, as nigh as possibly we can, in Devotion, and Exercises of Piety. After the two Sermons are over, one or other Article of Divinity is repeated with the Children: the Children themselves are made to call over the Histories of the Old Testament, and sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed about this Work.

VII. Once in Six Weeks, we repair to certain Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some profitable Refreshment by walking. All the Missionaries and Masters attend them on this Occasion, and discourse with them about the Works of Creation displayed in Nature. A pretty many *Malabarians* gather about us all this while, expressing a wonderful Satisfaction at the pertinent Answers our Black Lambs (being but lately reclaimed from Heathenish Vices and Superstitions,) can return to the Questions relating to God and Religion.

John XV. 16.

I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.

F I N I S.



A
PROPOSAL
 For Printing the
New-Testament
 IN
PORTUGUESE;

In order to be

spers'd among the NATIVES at
 MALABAR, and other Parts in the
 EAST-INDIES; and also for
 furnishing some other Helps to the Mis-
 sionaries sent thither to Propagate the
 GOSPEL.

WHEREAS the Reverend Mr.
 Bartholomew Ziegenbalgh, and Mr.
 Henry Pluscho, who were educated
 under the Direction of Professor Franck, at the
 University of Hall in Germany, were sent in

the Year 1705. to Propagate the Gospel among the *Malabarians* in the *East-India* where they arrived in July 1706. And whereas since their Arrival in those Parts, they have by God's Blessing on their Endeavours, been very successful in their Mission, having built **Church** at *Tranquebar*, on the Coast of *Coromandel*, where they constantly Preach, Pray, & either in the *Malabarick* or *Portuguese* Language, to a Congregation of Persons actually baptized, and of Catechumens, mounting to Hundred and Sixty, besides great Numbers others, who flock thither to hear the Sermons and other Parts of divine Worship ; and have likewise erected **Two Charity Schools**, for Educating and Instructing the *Malabari* Children in the Principles of the Christian Religion ; besides which, they have begun Translate the *New Testament* into *Malabarick* and in January last had nigh finished the Four Gospels ; and God be praised, there are small Hopes of a much greater Success from the indefatigable Labours and Zeal of the Two Missionaries, and of Three others, (Two whereof were bred at the same University) that have been since sent to assist them, as appears by their Letters which have been printed here, intituled, *The Propagation of the Gospel in the East* : Part I, II. printed by Mr. Downing in 1709, and 1710.

And whereas it is too plain from the Letters of these Missionaries, that the Support they have hitherto had, has been much too small for so great an Undertaking, and that the said Missionaries labour under very great Difficulties for want

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proposed, that the said Missionaries may be
plied with some Money, for the better en-
abling them to carry on their pious Design of
exting *Charity-Schools*, and prosecuting that
rious Work, which they have so happily
begun.

And forasmuch as upon the first Publication
of this Proposal, several Persons have already
contributed to this good Undertaking; all which
Contributions are, and shall be appropriated to the
Purposes abovementioned; and whereas there
is a Prospect, that the like pious Design may be
successfully carry'd on in the several *British*
Factories in the *East-Indies*; It is further pro-
pos'd, that the Money that for the future may
be collected, shall be apply'd as well for pro-
pagating the Gospel in the said Factories, by
exting *Charity-Schools*, and all other proper
Methods that shall be found practicable, as for
listing the Endeavours of the Missionaries
now at *Tranquebar*.

WE therefore, whose Names are written, have subscribed and paid the Purposes abovementioned, the several to our several Names annexed.

Subscriptions are taken in by

Sir John Philipps Baronet, in *Holborn-Row in coln's-Inn-fields.*

Mr. Archdeacon *Tenison*, at *Lambeth-Palace*.

Mr. Archdeacon *Frank*, Rector of *Cranford Bedfordshire.*

The Reverend Doctor *King*, at the *Chapel-House.*

The Reverend Doctor *Woodward*, at *Popler.*

John *Chamberlayne*, Esq; in *Petty-France, minster.*

Daniel *Dolins*, Esq; at *Hackney.*

Peter *Lavigne*, Esq; in *Henrietta-street, Covent-Garden.*

The Reverend Mr. *Whitfeld*, in *Warwick-Court.*

The Reverend Mr. *Boehm*, at the *Surgeons-near the May-Pole in the Strand.*

The Reverend Mr. *De la Motte*, in *St. Martin's-Lane.*

The Reverend Mr. *Shute*, in *Bartlet's-Building.*

The Reverend Mr. *Mayo*, at *St. Thomas's-Hospital in Southwark.*

Mr. *Ludolph*, at Mr. *Hart's*, near *Bernard's-Fetter-Lane.*

Mr. *Henry Hoare*, Goldsmith, in *Fleet-street.*

Mr. *John Hodges*, Merchant, in *Token-House-Lane.*

Mr. *John Trollope*, Merchant, in *Aldermanbury.*